

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

Mr. A. J. Turner, of Weathersby, paid this office an appreciated visit last week.

The February number of *The Publishers' Guide* has just reached our book-table, and is full of good things.

Rev. J. T. Ellis, of Goodman, and Mrs. Dr. Gulege, of Bowling Green, were married on the 7th inst., by Rev. J. P. Hickman, of Durant.

Among our visitors during the last week were Drs. H. F. Sproles, of Vicksburg, J. L. Johnson, of Clinton, A. A. Lomax, of Batesville, and A. L. O'Briant, Steens Creek.

The editor will be absent next week attending the Southern Baptist Press Association at Richmond, Va. This may account for delay in answering some communications.

We rejoice with our beloved brother Burress in the convalescence of his wife from a severe spell of sickness. We trust she will soon have entirely recovered.

Rev. J. W. Brougher, of the First church of Chattanooga, is preaching a series of sermons on "His Majesty, the Devil," and there is some mighty good preaching in the subject for this Twentieth century, for we have tried it.

The Utah Legislature has passed a bill permitting polygamous co habitation; and those, who, in difference to the National Government, had left it off, are taking it up again. Just what the result will be remains to be seen.

The fourth annual meeting of the Mississippi Historical Society will convene in the city of Meridian on April 18 and 19, 1901. General Stephen D. Lee is president, and Prof. Franklin L. Riley, secretary. We note that our own Dr. Z. T. Leavell is in the program to present a paper on the "Early Beginnings of Baptists in Mississippi." This we regard as an important meeting.

F. J. Paxon who, for more than 13 years, has been business manager of the Atlanta branch house of the American Baptist Publication Society, has resigned. He served the Society 22 years. Flattering business offers in Atlanta led to his resignation. His interest in the Society's work remains the same in its depths. For nine years Mr. Howard S. Cole has been in the employ of the Society here, and will succeed Mr. Paxon. The business will go right on and all orders promptly filled.

JACKSON, MISSISSIPPI, MARCH 14, 1901.

VOL. III, NO. 18

Rev. L. E. Hall, General Manager of the Gulfport Chautauqua Association, has made his first call for payment of stock subscribed for. The money is needed at once, and therefore every subscriber should remit at once, that the business may move steadily forward. Everything is encouraging.

The average life of a total abstainer from intoxicants is thirteen years longer than that of the moderate drinker. The American Temperance Association is the only company in this country which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents,

J. M. SPRUILL & Co.,  
21 Southern Ex. Building, Memphis, Tenn.

The following clipping from a private letter from a valued friend, is the kind of talk that does an editor good. Are there not others?

"I enclose you two dollars for subscription to THE BAPTIST, which I think is now due. I suppose you are having your difficulties on account of the short crop last year, and that many of your subscribers, as is usual under such circumstances, are neglecting to pay subscriptions, assuming that you can get on some way without money.

It may be, but I fancy that editors and printers must eat and wear clothes as other ordinary mortals, and also that materials for printing must be paid for, no matter whether a crop is made or not."

Dr. Hawthorn went by special invitation to the First church, Atlanta, Ga., and preached. At the close of his sermon he asked them for a thousand dollars to help build a fine church in Richmond, and they gave it in a few minutes. He said that he was going to ask the First church, Nashville, and Twenty-second and Broadway, Louisville, for similar amounts, and was sure he would get them. We hope he will, and build even a finer house than the old one was, that burned a short while ago. If we are to judge from the Old Testament times, the places of worship were the best houses in the country. Solomon's Temple was about the finest structure ever built on the earth, and it was built by poor people whose hearts were made willing of the Lord to bring the gifts for its construction, and without a murmur. We do enjoy seeing good church houses: it speaks well for the town, for the country, for the people, for the cause, and is well pleasing unto the Lord.

Quite a funny thing happened in Chicago a few days ago at a "rummage sale." A number of the well to do society women of Evanston gathered up all the old rummage about

their homes and put it on sale for the benefit of one of the city hospitals in which they were interested. For several days the sale of these old odds and ends and cast off clothing and furniture and pictures, now long since abandoned to the garret, had been in progress. Mrs. — visited the sale, and saw a bargain, in a lot of bonnets marked, "Your choice for 50 cents." The temptation was too great; and pulling off her \$18 hat, and dropping it carelessly on the counter, she began to "try on" the new bonnets. Just at this time a great big colored woman came along, and seeing the \$18 hat on "Your choice for 50 cents" counter, produced the 50 cents and went on her way rejoicing. Mrs. — soon discovered that her fine hat was gone, and she proceeded home to tell her husband, who had not yet arrived. After a while the husband of Mrs. — visited the rummage sale, and found a picture marked \$4.50, which the lady behind the counter said was worth "five times the amount." He paid over the money and started home. When he arrived he found his wife in a rage over her new hat that was now the property of a negro woman, and sought to comfort her by producing the picture that he had bought at such a bargain, when, lo and behold, it was the very same picture that she had taken from her own garret to the rummage sale herself! The moral of this is good. Give the first fruits to the cause of the Lord whether it be for church or for charity, and you will be blessed in the deed.

#### Meridian Twentieth Century Meeting

This meeting was held in the First Baptist church March 8-10. On Friday, 8 P. M., T. J. Bailey read a paper on Progress of Baptist Journalism. Dr. W. T. Lowrey was to have spoken at this hour on Progress of Education, but, owing to ill health of his wife, did not arrive. Dr. Rowe was booked for an address on Progress of Missions at 11 A. M. Saturday, but was prevented from attending even by a hard chill and fever. Dr. Venable led at this hour on subject assigned to Dr. Rowe, and was followed by Drs. Mullins and Hackett and T. J. Bailey.

At 3 P. M. Dr. E. Y. Mullins made a most excellent address to a large company of ladies on Foreign Missions.

At 8 P. M. W. H. Patton, of Shibutu, read a valuable paper on The Progress of Temperance. It contained a great deal of information and a large amount of statistics which ought to be known by our people.

It was our great pleasure to have entertainment in the home of our esteemed brother L. A. Duncan.



## THE BAPTIST

## College Tidings.

## An Appalling Shipwreck.

"It takes all sorts of people to make up a world." So, I have been told from childhood. I think we might say that it takes many kinds of people to make up our great Baptist denomination: pretty folks, ugly folks, liberal folks and stingy folks, smart folks and folks, "just tolerably smart," folks born in the nominative case, the possessive case, and the objective case. Who has failed to find those born in the objective case? Be it moving forward or standing still; be it paying debts, raising deficits, improving the property or enlarging the endowment, some brother objects! Good bye, brother. The good Lord have mercy on you. I am sorry for you, and wish I could help you, but I was hunting for the man who was born in the nominative case.

## AMAZING MISTAKES!

One of our very best preachers from one of our very best towns, wrote me the other day that he thought we were making a mistake in trying to build a Preident's Home to cost ten thousand dollars! How on earth did he get such an idea? We had never thought, nor even dreamed of a ten thousand dollar house. Four thousand is all that the trustees asked me to raise, and all that I have asked the Baptists to give for that purpose. We ask for not one fancy item. We simply want a large, roomy, substantial, permanent house; one that will accommodate a family with both boys and girls, and leave two guest chambers, a parlor and a reception room. That much is necessary if the president is to serve the college as he ought; any less, room would hamper him. It is not a house for me; if I knew that this session would close my term of service, I would be doubly anxious to finish the house and pay for it. The college needs it more than the average church needs a pastor's home. The present President has lived in a log cabin that was not worth a hundred dollars; he can do so again if it is best for the college. He only asks that the cause be served.

## BUT, BROTHER,

If you are not in sympathy with the President's Home undertaking, just send me a liberal contribution for MISSISSIPPI COLLEGE. There are some old debts that were here when I came here. I have been whittling them down at the rate of \$600.00 a year ever since I came here, and I am so anxious to finish them up; and then there are other much needed improvements. Send in your contributions; if you do not want it to go to the President's Home, I can find mighty good use for it elsewhere.

## REGULAR COLLECTIONS.

Some pastors still talk about Mississippi College Collections as "special collections." They ought not so to be. The last Convention asked the churches to put the College on the regular list. A collection from every church every year, is the idea. If our people do not rally to Mississippi College, and stay rallied, they will miss the greatest opportunity that God has placed before them.

Yours in dead earnest,

W. T. LOWREY.

## THE BAPTIST

March 14,

Protestants cannot defend the Bible; they love to defend themselves against one another"—this is rich indeed! But here is something richer still: "The Protestant party is intellectually bankrupt. *Protestantism is gone*," in which the wish no doubt is father to the thought. But it is simply ludicrous, when the total Catholic population of the United States, including men, women and children, is not more than 15,000,000.

But the climax of absurdities is reached in the claims of our little Doctor "That the Catholic Church is the friend of science, of learning and all human interests; and is prepared to do a work which is utterly impossible for the Protestant sects."

It might be well to introduce just here, the Italian, the Spaniard, the Frenchman, the Mexican, the Cuban, the South American, the Philippino and let them tell what great (?) things the Catholics have done for them, as the patron of science, learning and all else that is good.

In all these countries the Bible is an *unseen book* and, "Ignorance is the mother of devotion," they claim."

There is a sense in which Catholics are prepared to do a work that the Protestant sects cannot do—"they can and do keep the Bible from their people, and their people from the Bible.

With great gusto the little Doctor exclaims that, "We have the Pope"—indeed you have and are welcome to him; for his unholiness is a feeble, old, sinful man now, just like the balance of Adam's fallen race, and unless he believes in the Lord Jesus Christ as his personal Savior, he is a lost man. No; we as Christians, have no Pope; nor do we want one, so long as we can have the "Man Christ Jesus" as our Priest, Savior and Lord.

Let's magnify Him!

## Blue Mountain Ministerial Institute.

Allow me to tell you what these Blue Mountain preachers are doing. I have been confined to the house these two months with la grippe, but am now able to attend my churches again. Our pastor, Bro. J. R. Carter, preaches two Sundays every month at home; one Sunday each at Ashland and Oak Grove. He is president of our Associate Mission Board, edits a newspaper—the "Associational Worker," and gives the balance of his time to visiting the sick, and to carpenter's work.

Bro. W. E. Berry preaches to Ripley again, two Sundays in the month; one Sunday to Academy Church; he cultivates a farm, runs a brick machine, and devotes the rest of his time to the cattle and dairy business.

Bro. L. P. Cossett preaches to Flat Rock, New Macedonia, New Salem and Mt. Merriah, only four churches; being in feeble health, this is enough for him.

Your correspondent preaches to Fellowship and Guyton, one Sunday each, assists in editing two periodicals, is the regular correspondent of two others; which, with what he does in the colportage work and grunting, keeps him reasonably busy. The College and Male Academy are both greatly prospering. I shall renew my "Chow Chow" notes soon and give you some mission news.

ST. CLAIR LAWRENCE.

## THE BAPTIST.

1901  
Delta Workers' Conference.

J. R. G. HEWLETT, CORRESPONDENT  
DEAR BRETHREN OF THE DELTA:

The subject, to which I invite your attention this week, is a difficult one, though of vast importance. It is a delicate subject, yet one that should concern every Christian. It is a vital question; one that confronts every Baptist church in America, yet least considered by many of them. Neglect to comply with the spirit of the teachings of God's word, in this respect, has caused many churches to lose that spiritual power necessary to convict the world of sin and draw mankind nearer to God.

Brother, let us unfold our hearts before God, asking him to take possession of them, while we study the question—"Church Discipline."

A church is a congregation of baptized believers in Jesus Christ, organized for the purpose of promoting the gospel of the Son of God.

The term "discipline" from the Latin "disciplina; discern, to learn," is two-fold in its nature. First, it signifies to instruct and govern; to educate; to regulate.

The teacher's business is to instruct the pupil. To do this successfully he must have control of or govern the pupil. These two forces, instructing and controlling, lead to education if they act in harmony. This education, when properly employed, regulates, more or less, the life or habits of the pupil.

Then the purpose of church discipline is to form Christian characters that the church will have the power necessary to combat with the wiles of sin, to overthrow the paths of destruction and lift men, as it were, out of their degraded places of darkness and woe, into the marvelous light and power of him who is the redeemer of mankind.

Second idea, is to chastize, which is the last resort. When the pupil refuses to be controlled by the laws of the school and rejects the instruction of his teacher the rod of correction must be applied. Finally in order to preserve the character and influence of the institution expulsion becomes necessary. In many instances this is equally true with the church.

Then who has the authority or power to exercise this discipline? God resting in eternal purity and governed by infinite wisdom, did not see fit to invest this power in the "Pope of Rome" or to intrust it into the hands of an "Episcopal Bishop." He did not give this power to a "Presiding Elder" or commit it in the hands of a minister of the gospel, a board of ruling elders, stewards or deacons. He did not bestow this power upon the Southern Baptist Convention, a State Convention or an association. But he did deliver this authority unto the church. "And if he refuse to hear them tell it unto the church"—Matt. 8:7. What church? The Roman Catholic Church and the Episcopal Church? The Lutheran church or the Presbyterian church? The Methodist church or the Baptist church? The New Testament church to which the persons, subject to discipline, belong. Then to what extent should the church use this power? No church has the right to discipline the members of another church, but its own members.

## Pittsboro.

DEAR BAPTIST:—I have just read Bro. H. L. Finley's article on the needs of the hour—and will say amen and amen.

I remember the time when such men as he mentioned stood in our pulpits and contended earnestly for the faith once delivered to the saints—and under such preaching men and women would cry out what shall I do to be saved? Then it was when the waters were being troubled all over this country. God grant that the Ministry may return to the old plain way of preaching the gospel of the Lord Jesus Christ. I have been reading our State Organ for fifteen years and have attended two State Conventions, but will say that I was bewildered at the Grenada Convention to see our D.D.'s and LL.D.'s so divided on these two great questions that came before the Convention, some of them being absent, when, (as I think) the most vital question came up

and when the other one was considered, they were up with both feet to crush it out. The reason that I was so bewildered was because I thought that the D.D.'s and LL.D.'s had gotten to the top of the ladder altogether and that they ought to be agreed on all the hard questions but alas not so. There is a difference between our learned men and the apostles, Paul, D.D. and LL.D. and Luke M. D. and D.D., and Peter D.D. did not differ so widely as they do now. But when our worthy Secretary of the Foreign Mission Board preached on Sunday at eleven o'clock, I forgot all about the division of the day before. His theme was home religion. The sermon was good news. Brother Willingham is one consecrated D.D., that I heard preach.

I fear the tendency now is too much towards formalism. I believe in a consecrated ministry and laity also. A minister should not go into the pulpit without Christ to go with him to help him preach the gospel. Neither should a layman go into the pew without Christ to help him hear. Then it is that the Holy Spirit will be in the meeting with great power.

A. A. BRUNER.

March 4th, 1901.

## Our Religious Paper.

I heard the editor tell the Ladies Aid and Missionary Societies of Meridian, he would allow them a commission on all new subscribers and renewals, and he will allow it to all, and that is an excellent way to make money for the Societies and double the subscription for THE BAPTIST.

It is the paper adopted by the State W. C. T. U. and every week the Ladies Missionary Union speaks to you through the paper and, least, but not last, I have something on temperance that I want those not already taking the paper, to see. Dear sisters, take advantage of this offer, appoint a committee to make a special canvass, and every member consider herself a special committee of one to solicit subscribers. Write Bro. Bailey for a list of subscribers going to your office, giving the date their subscription expires.

W. H. PATTON.

## 20th Century Meeting.

The Presbyterian Synod had been set a year ago, to meet at Starkville, on the 5th Sabbath inst., hence they have the "right of way." The Aberdeen church has invited us to hold our 20th Century Meeting with them, on the 5th Sabbath, beginning on Friday before, and we have accepted. There will be preaching every day and night, and discussions from 9 to 12 and from 2 to 4 o'clock.

We have the promise of President Lowrey and Secretary Rowe to be with us. We expect a profitable meeting.

Pastor C. T. Kincaid requests all persons expecting to attend to send him their names beforehand, that he may engage a home for them.

Yours fraternally,  
H. J. VANLANDINGHAM,  
M. V. NOFFINGER,  
Committee.

West Point, Miss.

## THE BAPTIST.

## OUR FOREIGN MISSION WORK.

BY R. J. WILLINGHAM.

We are rejoiced to know that our missionaries in China, who had to leave their work, have returned to their posts. Those who have been in this country recuperating, are anxious to get back. Rev. W. H. Sears and Rev. L. W. Pierce expect to start soon. Dr. T. W. Ayers, recently appointed, expects to leave with his family, March 7th. Rev. R. E. Chambers wishes to leave in August. Miss Trainham, of Richmond, Va., who has recently been appointed, will go with Rev. R. E. Chambers and his wife. The missionaries on the fields are begging for reinforcements. Many new missionaries are needed in China. Who will go? Who will send them?

The Foreign Board is following the instructions of the brethren. Rev. Geo. F. Hambleton and wife have just gone to Japan; Rev. W. F. Hatchell and wife leave in a few days for Mexico; Rev. D. G. Whittinghill leaves soon for Italy. Rev. A. L. Dunstan and wife leave in a few months for Brazil. All of this enlargement requires a large expenditure of funds. The Board has gone forward trusting in God and the brethren. We have been greatly blessed on the foreign fields, and hope to go up to the Convention in New Orleans, with all indebtedness paid. The Board has had to borrow largely. Every missionary is paid monthly, whether the funds have been contributed or not. We cannot suffer our representatives in heathen lands to be begging for credit on the foreign fields. But now that our brethren abroad have been paid, let us see that our bankers at home are paid before we meet in convention.

A danger in our work just now, is that our people with greater prosperity are buying and building larger houses, establishing new enterprises, founding schools, and giving for many other worthy benevolent objects. While these things engross our attention, and absorb our means, we are in danger of forgetting to enlarge our gifts for the millions who are dying without Christ. Let us remember that these souls are precious in the sight of our Master, and need the Gospel. Christ sends us to them. Let nothing, nothing weigh with us as of more value than souls to be saved. One earnest brother said to his people who wished to build a steeple, "Steeple can wait, but dying souls cannot." Let us put above everything else, giving the gospel to dying men.

One of the greatest powers for good in our own land is the printing press. In foreign lands the missionaries find it a mighty power for doing good also. The Chinese Baptist Publication Society, and the Brazilian Baptist Publication Society are destined to do great good. Brother Chambers is the Corresponding Secretary of the Chinese Society. While in this country he is anxious to get \$3,000 to build a permanent home for the Society. He wants thirty brethren and sisters to give \$100 each. Several hundred have already been given. This Society, which is to publish

Master—What is moss?  
Pupil—It's what rolling stones don't gather, sir.

Bookkeeper—Mr. Smifkins was in this morning.

Publisher—What did he want?

Bookkeeper—He wanted us to advance him \$5 on his forthcoming book, "Hints to Young Men, or How to Be a Financial Success."

A. J. F.

March 14,

From Shelby.

tracts, a religious newspaper, and God's Word, will doubtless do great good.

Rev. W. E. Entzminger, of Rio, Brazil, is Corresponding Secretary of the Publication Society in Brazil. He also needs funds to fit up rooms for the Society, and to help publish literature.

Rev. J. S. Cheavens, in Saltillo, Mex., is editor of the Expositor, a paper aiding in the study of the Sunday School lesson for our Sabbath Schools in Mexico.

A great power for good in our foreign fields is the Theological School. Dr. Graves has been training young preachers for many years in Canton, China. He has thus multiplied his influence greatly. The grand old missionary has many Timothys to aid in carrying on his work now, and after the Master shall call him up higher.

Recently several other Training Schools have been started. Dr. Bryan has one in Shanghai, China; Dr. J. J. Taylor, one in Sao Paulo, Brazil; and Rev. C. E. Smith, one in Ogbomoshaw, Africa. This last has been in operation several years.

We must train native converts for the Gospel ministry. After all, while missionaries plant the seed, a country must be evangelized largely through preachers who come from the people themselves.

RECEIPTS OF THE FOREIGN MISSION BOARD  
FROM MAY 1, 1900, TO FEB 15, 1901.

Virginia	\$ 13,283.69
Georgia	12,137.65
Kentucky	7,779.85
South Carolina	7,652.30
Alabama	6,509.45
Texas	5,929.81
Tennessee	4,004.97
Missouri	3,870.19
North Carolina	3,308.25
Maryland	3,222.94
Mississippi	3,980.10
Louisiana	1,409.17
Arkansas	1,043.06
District of Columbia	424.06
Florida	291.26

## Hazelhurst.

The Hazelhurst saints were all delighted last Sunday, the 3d inst., at the privilege of having Dr. W. T. Lowrey with us, and hearing him deliver a lecture on education, specially, as that subject relates to Mississippi College.

The lecture was a manly presentation of a great subject. Our people manifested to some extent their appreciation by giving \$165.50 to the president's home. This contribution would no doubt have been larger, but for the fact, that we are now taking steps to build a pastor's home, and the time is now upon us, when we must take our collection for Home and Foreign Missions.

In sympathy with the effort, being made to enlarge our missionary operations along all lines, we want our collections to be enlarged also.

We had one addition last Sunday at the evening service, a most promising young man. Our congregations are much larger than at any time since I came here nearly 15 months ago.

March 14,

1901

## THE BAPTIST.

## REWARDS.

The plain teaching of some parables of our Lord is to enforce the fact of rewards for faithfulness. Incident thereto is the matter of punishment. Our late Sunday School lessons have been along this line. It is not my province to comment; but it is my privilege to interpret.

Take the lesson of the Ten Virgins. I cannot see why the objectives should change their nature. They were alike except in lack of full preparation, for which they suffered loss—being shut out from the marriage. In other words, they were not "ready," and missed the rewards of being at the ceremony. No reference is made to salvation.

Next, the Ten Talents, which is more clearly a parable demonstrating the matter of rewards. While salvation cannot be secured by works, the Christian can only show his faith by obedience and works. Whatever talents he may have is from the Lord, and he must use it accordingly, as he is to "give account." The faithful will receive a blessing; the unfaithful suffer loss—though they may be "saved as by fire."

This question of rewards and punishments is not pressed enough. Properly explained, it does much to set aside the idea of "falling from grace."

It is written: "The kingdom of heaven is likened unto some things, and we are left to make the comparison. Only Christians belong to the Kingdom of heaven.

But these points are simply suggestions; while I have in my mind another phase of the subject. It is a Sunday School matter to which I refer; and that is the failure of some officers and teachers to consider the important difference between rewards and "prizes." One is scriptural, the other not.

All can obtain rewards "according to their works;" one only can receive a prize, and not always the most deserving—hence jealousies. Paul says: "we all run, but not uncertainly." Recognition of merit is a strong human desire, and the Bible is full of promises of reward for faithful services. The unprofitable servant is to be "cast into outer darkness," with the wicked, in this world, for a season—for it is not said, into hell.

Unfaithful Christians must expect disappointments, afflictions and darkness; for they "bury their Lord's talent." Their ceremonial works will be "burned up"; but they will be "saved as by fire"—purified, with the dross consumed. On the other hand, those who do their duty and teach others "the way, the truth and the life," will receive the welcome plaudit: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

L. A. DUNCAN.

## EXPORTS.

The United States now stands at the head of the world's exporting nations. The complete figures for the calendar year 1900, when compared with those of other nations, show that our exports of domestic products are greater than those of any other country. The total exports of domestic merchandise from the United States in the calendar year

would be paid as soon as the work was commenced.

At the critical moment we have been disappointed. We cannot stop the work. We are under contract with a builder; more than fifteen hundred dollars worth of material has already been purchased, and we must go on with the work. We had made satisfactory arrangements for what we could not raise among ourselves, to finish the building, and had hoped that we would not be forced to call on the denomination for further help. I have stated the case in brief and ask our pastors to bring the matter before their people. Brother, please help us. Yesterday was a good day with our little church.

Secretary Rose preached the gospel with great power and demonstration of the spirit; the congregations were large, and two excellent people united with the church. Pray for us and help us with your money at this trying time.

Truly,  
W. J. DERRICK.

Yazoo City, Miss., March 4, 1901.

## From Kentucky.

I am interested in the effort of my friend, Dr. W. T. Lowrey, to build a President's Home at Mississippi College that the Baptists of Mississippi will look upon with pleasure fifty years from now. We ought to undertake great things for the Lord. This is a matter of importance, and easily within the reach of the Baptists of the State. If I had not already given \$125.00 to Mississippi College, in the last 12 months, I would contribute to this enterprise. I may be able to do it anyway, though out of the State.

Yours for Christian education.  
I. P. TROTTER.

Bardstown, Ky.

## DEAR BAPTIST:

In the issue of February 28th, Bro. W. C. Garrett asks the question, "ought fermented wine to be used in the institution of the Lord's Supper?" and as Bro. Fawcett seems to have given no definite answer, and as we are in possession of one, we give it for the benefit of Bro. Garrett and others that it may concern.

Fermented wine should not be used, and all churches using it should discontinue its use. Inasmuch as all Reformed churches admit the symbolic nature of this sacrament, its spiritual significance is unaffected by the use of leavened or unleavened bread, fermented or unfermented wine. But if the use of fermented wine should lead any one into backsliding, then its disuse is of the utmost importance. St. Paul's injunction should be strictly followed: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend."

The importance of the above truth has been sensitively felt by the writer, being a reformed inebriate, who was not an inebriate by choice or cultivated habit, but by heritage, and who in the early stages of his Christianity refused to partake of the sacrament, fearing lest he should be led away by its influence. And as this is impossible with unfermented wine, it should by all means be used.

J. G. GILMORE.

## Good Hope.

To the Pastors and Churches of Mississippi.

Dear Brethren:—Just as we were laying the foundation of our new church, a note was received by the building committee, saying that the first money ever promised to our work, would not be paid.

The amount was one thousand dollars. It is around this bequest that our people have gathered funds for the past two years. We were assured time and again that the money

# THE BAPTIST.

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BY THIS

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AT  
JACKSON MISS.

T. J. BAILEY, EDITOR AND MANAGER.

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mail matter of the second class.

Obituary notices, whether direct or in the form  
of resolutions, of 100 words, and marriage notices  
of twenty-five words, inserted free; all over these  
amounts will cost one cent per word, which must  
accompany the notice.

A limited number of reliable advertisements will  
be inserted.

All communications, business, and remittances  
should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on  
one side of the paper only.

No communication will be printed unless it is  
accompanied by the name of the author.

It is requested that all remittances be made by  
money order or registered letter. Do not send check  
on local bank.

In requesting change of post office, do not fail  
to name office from which and to which the  
change is to be made.

## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in ourgeois type, flexible backs and self pronouncing, to new subscribers, only	\$ 3 30
Same Bible, to anybody prepaid, for only	2 30
THE BAPTIST and Baptist Annals, for THE BAPTIST and Home and Farm, for	2 25
THE BAPTIST and Orphanage Gem, for	2 00
Church Roll and Record	2 00
Church Roll and Record, smaller size Baptist Orphanages in the South, by Dr. Z. T. Leavell in pamphlet form, each, 5cts.; twenty-five copies	1 50
	1 00

## The "Base of Supply" in Missions.

Now comes *The Christian Index*, in its old  
age, and belaboring itself through a two column  
and a half editorial deliverance on the some-  
what clumsily stated subject: "The Home  
Base of Supply Theory of Missions," the  
purpose being to prove that the present effort,  
in *Home Missions*, is out of proportion to our  
Foreign Mission work, unscriptural, hurtful,  
and of course to be discontinued—to all of  
which we enter most emphatic demur.

The editor in question begins by saying  
that, "We have recently read a number of  
pleas, the burden of which was a greater en-  
largement of mission work in our own coun-  
try;" and that "the ground of the plea is that  
this country is the 'base of supply' for foreign  
work, and the more we do at home, the more  
shall we be able to do abroad—after awhile."  
\* \* \* We never read one of these pleas,  
but that our Christian sense revolts at it, and  
despite the adroit way in which the argu-

## THE BAPTIST.

ments are made, we feel that there is something specious, and even false in them."

Our Lord is next pictured as taking fare-  
well leave of His disciples, and commissioning  
them to all the nations to preach the  
gospel, during which solemn moments "He  
had no 'base of supply' idea narrowing His  
outlook or contracting His purpose." Then,  
again, it asks, "Why did not Paul stay in  
Palestine, and gather a 'base of supply' for  
future operations?" Also, "Why did he not  
stay in Asia Minor, and develop a 'base of  
supply' for future operations in Europe?"

Now, it is passing strange, that Dr. Bell  
did not see the plain, simple answer, to his  
questions right before him, refuting and de-  
stroying his argument while he made it. We  
do not, for the life of us, see why any brother's  
Christian sense should revolt at an effort,  
even much greater than Southern Baptists are  
now making to establish what is here sneered at,  
as a "base of supply" for present and future  
operations in mission work, when we re-  
member that our divine Lord and Master spent  
the whole of His stay on earth in establishing  
a "base of supply" for the work He could but  
leave to His disciples, after He had done His  
work. And a paper so well informed as the  
Index will not have the temerity to deny it  
either, we are sure.

As to Paul's leaving Palestine without  
waiting to establish a "base of supply," why,  
bless your life, brother, he found the "base of  
supply" gathered by our Lord in his day,  
which he was trying to break up, when he  
was called to preach the gospel, when on his  
way to Damascus. Nor did he leave Asia  
Minor for Europe until he had a strong "base  
of supply" established, on which he made  
frequent and heavy draughts, all the remainder  
of his life.

Yes, "the New Testament is a powerfully  
strong foreign mission book;" but it is  
equally as strong on home missions, we are  
glad to know. Were not the disciples to begin  
their work of evangelization at Jerusalem,  
or *home*? When the Spirit said to the church  
at Antioch, "Separate me Saul and Barnabas  
for the work whereunto I have called them,"  
did that call of these two, to the foreign work,  
not virtually carry with it a call to all the  
rest to remain at home and establish a "base  
of supply" for those who had gone into the  
"regions beyond"? It surely did, and strange  
that the Index did not see it.

Then there is no let up in our Foreign  
Mission work, nor ever will be. The appeals  
for Foreign Missions are equal to any made  
for Home Missions, and it could not be otherwise.  
But *The Index* talks as though Wil-  
lingham was dead, and no one to take his  
place could be found; but the Foreign Mission  
secretary is very much alive.

But here are two illustrations backing up  
the argument here made that are very rich  
indeed; hear them:

Let us suppose a case. Years ago, a fearful  
famine raged in Ireland, and the people were  
dying. The news came to America, and with it  
earnest pleas for help. Potatoes were the  
food most needed. And the Americans had  
potatoes, enough, at least, for their own use.  
Suppose that they had sent word back to the  
starving Irish: Yes, we have potatoes, but  
not as many as we might have. So we will  
use what we have for seed, and cultivate our  
home fields better, and plant bigger ones, and  
next year we will send you more than we can  
now.

Or, suppose that last year, when India's  
millions were starving, America had answered  
her cry for bread by saying: We have much  
wheat and of excellent quality, but we will  
keep this for seed wheat, and plant more  
ground this fall, and next year, from a larger  
"base of supply," we will send you much.

Where would the starving Indians have

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who have little or nothing." "It is a depriving  
of the poor and starving to fill the barns  
of the rich." But is it true? Let us see.  
One soul, out of Christ, is as poor as any  
other soul out of Christ, and it does not matter  
where you find him—in the palaces of the  
great, or the shambles of the poor. There  
are just about 12,000,000 souls in this fair  
Southland of ours without Christ, and they  
are as needy and precious in His sight as any  
other like number that can be found on His  
footstool. And they are just as anxious to  
have the gospel preached to them as the  
heathen, who, as a rule, are not anxious at all.  
The heathen have never asked us for the  
gospel: the fact is, they don't want it.  
But Christ has asked of us for them, and woe  
be unto us if we should fail to give it to them,  
as He commands.

There is no danger at the "base of supply"  
so long as the drafts on it are as heavy as  
now—not a bit in the world.

## Dedication of First Baptist Church, Jackson.

Sunday, March 10, 1901, will long live in  
the minds and hearts of Jackson Baptists, yea,  
the Baptists of the whole State. It was a  
high day. The atmosphere was characteristic  
of the month, moving and bracing.

The day was set for the dedication of the  
house of worship, that has been so long in  
building, which now happily, with thanks to  
Mississippi Baptists and to their many friends,  
the State Convention Board, and the Home  
Mission Board of the Southern Baptist Con-  
vention, is paid for.

A great congregation filling every seat in  
magnificent audience room, had assembled at  
11 o'clock to engage in the services of the  
hour. With Mrs. Dr. Wright at the organ, a  
splendid choir in the gallery, together with  
the great congregation, we had as fine music  
as one's soul usually wants to hear. Pastor  
Price, of the Second Church, lead the Invocation,  
and on account of the sickness of Sec-  
retary Rowe, who was present but unable to  
take the part assigned him, read the 84th  
Psalm; the editor of THE BAPTIST leading  
the opening prayer. Pastor Yarborough pre-  
sented former Pastor Sproles, who took a  
*Thank offering* for the Home Mission Board;  
after which Dr. John L. Johnson, D.D., LL.  
D., president of Hillman College, preached  
the sermon from 1 Kings 8:57. "The Lord  
our God be with us, as he was with our  
fathers." It was appropriate, scriptural, soul-  
stirring, magnificent.

At the close of the sermon, Pastor Yarbo-  
rough arose and drew from his pocket, a large  
bundle of old musty papers, the notes and  
mortgages on which, in the days gone by,  
money for the building of the house, had been  
secured, and tearing them up, said: *Hae litterae delendae sunt;* these letters must be  
burned; setting fire to them and holding them  
up until nearly consumed, dropped them into  
a tray, saying. "So perish every hindrance  
to the cause of our Lord, in the eternal  
flames!" It was the most joyous conflagra-  
tion we ever witnessed. When this was over,  
the congregation arose, and the pastor an-  
nounced that "this house is now formally  
set apart to the worship of God," and Dr.  
Sproles offered the dedicatory prayer, in  
which he feelingly, tenderly asked that the  
house be accepted of Him, and always filled  
with His presence.

*The Biblical World*, Vol. 17 and No. 2 is be-  
fore us. The chapter on Ezekiel's Contribution  
to Sociology, by Rev. A. W. Ackerman, is  
strong and helpful. This is an age in which  
sociological questions must be met and an-  
swered. The wise man welcomes any treat-  
ment of this subject which promises help to  
him. This volume contains other things  
equally good in their line.

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been when the larger crop was made?"

We submit that no such has ever happened  
either with respect to potatoes for Ireland, or  
the "bread of life" for the heathen; in the  
event that it should, however, the thing to do  
is to divide the potatoes. Should the crop be  
growing—well, in such a case you would  
have to wait, we guess. But let's turn the  
question around, and suppose, that when the  
cry from famine stricken Ireland reached our  
ears, there was no "base of supply," then  
what would poor Ireland do?

Or to turn Dr. Bell's own gun on him  
again, suppose when that wail of the starving  
millions of India reached our ears, the "base  
of supply" had already been exhausted, what  
would India have done?

At night the great audience room was tax-  
ed to its utmost capacity by one of the finest  
congregations we ever saw. Jackson did her-  
self great honor in the magnificence of the  
crowd that turned out to hear the last of the  
dedicatory services. Dr. Sproles was the  
preacher, and *Holiness* was his theme from  
the text: "Be ye holy, for I am holy." It  
was a sermon as good as the best we ever  
heard, though the preacher was so overcome  
by the presence of so many of his old friends  
that he said he could scarcely contain himself.  
He preached for forty five minutes, and no body grew weary. Holiness was not so  
much a duty and command as it was a privi-  
lege—if we ought to be holy, we may be  
holier, was the central point around which the  
discussion revolved. The feeling was so  
great at the close of the sermon that the  
preacher called on the people who would re-  
solve to be holy in heart and life, with God  
as their helper, to come and stand with him  
in front of the pulpit. A number came. Dr.  
Barrett leading in the consolation prayer;  
after which Dr. Sproles pronounced the benediction,  
closing one of the finest days of  
worshipful service we ever spent. It was  
good to be there; and we only wish all Mis-  
sissippi Baptists could have been present.

## Books.

*Volume III, Publications of the Mississippi  
Historical Society*, edited by Prof. Franklin  
L. Riley, of the University at Oxford, has  
come to our book-table. It is strongly bound  
in cloth, and printed in good type on heavy  
paper. In this respect, it is very superior to  
the two former volumes which were bound in  
paper only. These volumes will be of great  
value to the future historian. The paper in  
this volume on The Campaign and Seige of  
Vicksburg, by Gen. Stephen D. Lee, will be  
read with interest by every Southern patriot.  
Also The Black and Tan Convention, by our  
own fellow citizen, Col. J. L. Power, will not  
fail to interest. And then the article on  
Grenada and Neighboring Towns in the 30's,  
by L. Lake, is full of interest.

*The Distinguishing Doctrines of Baptists*,  
by J. B. Moody, D. D. This book is com-  
posed of a series of lectures delivered at the  
Southwestern Baptist University and pub-  
lished in the *Baptist and Reflector*. The lec-  
tures were heard and the articles were read  
with the deepest interest, and there were  
numerous requests that they should be put  
into permanent form. The following are the  
subjects discussed: The Letter and the Spirit,  
The Natural and the Spiritual, The Formal  
and the Spiritual, Regenerated Church Mem-  
bership, Church Government. The book is  
neatly bound in cloth. It contains an excel-  
lent likeness of its author. It numbers 206  
pages. The price is 75 cents. For sale by  
the *Baptist and Reflector*, Nashville, Tenn.

*The Story of the Ages*, by Miss Ida Brown,  
teacher in Southern Female College, West  
Point, Miss., is well told, and will be read  
with much interest by every lover of nature.  
It contains 108 pages, and is published by  
those wide-awake book-makers, B. F. John-  
son & Co., Richmond, Va. The volume is  
beautifully bound in cloth and printed on ex-  
cellent paper. This publishing company is  
rapidly coming to the front as makers of first  
class books, both as to matter and mechanical  
make-up.

## Centerville.

The Centerville church on Sunday last,  
gave me a unanimous call for one-half of my  
time. I am very much encouraged with the  
outlook. Although the church has had its  
ups and downs, yet the brethren are in good  
spirits and are anxious to see the work of the  
Lord prosper.

We have some excellent brethren there,  
and the ladies are all we could ask. Cen-  
terville as a town is growing rapidly, and our  
people there are ready to work and to sacrifice  
that the Master's work may keep pace with  
the times.

Brethren, pray for us. Pray that the spirit  
of the living God may guide us in our every  
undertaking, and that we may be able to ac-  
complish much good in our Master's name.

Your brother in Christ,

B. B. HALL.

## Fifth Sunday Meeting.

The Fifth Sunday meeting of Union Asso-  
ciation will be held with White Oak Church,  
beginning on Saturday, March 30th, at 10  
a.m. All are cordially invited.

Dr. Hillman Brough, of Mississippi College,  
will lecture for us on Sunday afternoon. This  
will be a great treat to all who attend.

One subject to be discussed is "The Bap-  
tist and its connection with denominational  
progress in Mississippi." Bro. Editor, can't  
you come down and open our eyes along this  
line?

All visitors coming by sail will be met at  
Carpenter. Let the pastors and a good many  
of the laymen of Union Association make  
special effort to be present.

BRAN SIMMONS,

Pastor of White Oak Church.

He is a wise man that never lets his wife  
know that he can put up shelves as well as a  
carpenter.

## The Home.

## True Help.

A story of our civil war has embalmed the memory of an unknown army chaplain, who preached Christ without words.

The chaplain came upon a soldier lying upon a battle-field, and, seeing that the end was near, said: "Would you like me to read you something from the Bible?"

But all the wounded soldier could answer was, "I'm thirsty! I would rather have a drink of water."

The chaplain quickly fetched him some water, and then, when the soldier asked for something under his head, he took off his own overcoat and rolled it up to make a pillow.

"If I only had something over me!" moaned the soldier. "I am so cold."

In a moment the chaplain had taken off his undercoat to cover the soldier, and as he was doing so the dying man looked up in his face and said:

"If there is anything in your book which makes a man do for another what you have done for me, let me hear it!" — *Yours' Companion.*

## Some Conundrums.

What is higher and handomer when the head is off? A pillow.

What is that which is invisible, but is never out of sight?

When is a lady's arm not lady's arm? When it is a little bare.

What is that which cats have that nothing else has? Kittens.

When may a chair be said to dislike you? When it can't bear you.

What sort of countenance is welcome to an auctioneer? One that is forbidding.

What does a lamp-post become when the lamp is removed? A lamp lighter.

Where was Napoleon going when he was thirty-nine years old? Into his fortieth.

What letter in the alphabet is most useful to a deaf woman? A, because it makes her hear.

Why is a clock a symbol of modesty? Because it covers its face with its hands and runs down its own works.

What nation does a criminal dread most? Condemnation.

Why was the first day of Adam's life the longest ever known? Because it had no Eve.

What did the spider do when he came out of the ark? Took a fly and went home. — *Times and Freeman.*

## Entertaining Friends.

Girls sometimes find it a little hard, when they have friends richer than themselves, that they cannot entertain them at their parents' home in the way in which they would like. They often suffer mild miseries over the fact that these friends of theirs have everything at home of the best, and that when they come as guests, they must notice a lack of what they are accustomed to.

This is a trouble due a good deal to youth and inexperience; but it is such a real source of discomfort to sensitive girls that I should like to say a few words to them that may reassure them about it.

In the first place, the friend who would mind such differences is not worth calling a friend. If her opinion of you or her affection for you is in any way affected by it, you should feel she is not the girl whom you need care to know. In fact, I fancy the proportion of girls is fortunately small who would be such snobs as to let their estimation of a friend be in any way governed by her circumstances.

Then, again, you must remember that your imagination magnifies the situation a little bit. Things that are painfully evident to you—small economies, little lacks, constant deficiencies—all these are patent to your own uncomfortable consciousness, when they would not strike any one else.

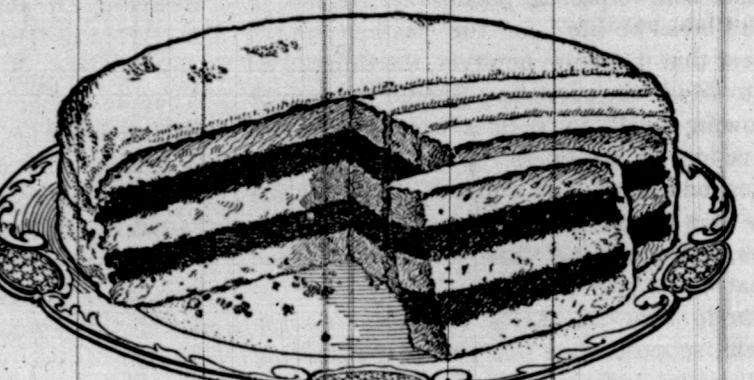
Give your friends the best you have to give them, and don't trouble that it is not more. They can only do as much for you as you do for them—give them of your best. It will be taken, you may feel sure, in the same spirit as it is offered in; and your friends, if they are worth the name, will respect you the more for not staining uncomfortably after what you can't accomplish in your effort to emulate people with larger means.

The pin makes its appearance at the factory in the form of barrels of coiled brass wire. The first process is that of straightening this wire. The coils are placed on revolving racks, and fed from these into little machines, from the vice-like grip of which they emerge perfectly straight. Thence the wire is fed into the pin-making machine, which is almost as complicated as a printing press. A sharp knife cuts the wire into lengths of the desired size. As each little length of wire drops from the knife it falls upon a small wheel, the edge of which is notched into grooves just large enough to hold the bits of wire.

The big department stores and wholesale dealers buy their pins by the case. A case contains eighteen dozen papers, 360 pins in each paper. A single order from the largest stores usually calls for 100 cases, or nearly 50,000,000 pins. — *Chicago Journal.*

## A Pin Factory.

It requires an average of more than twenty million pins a day to sustain the falling skirts, replace the missing suspender buttons, and meet the other needs of the American people. What becomes of all the pins, is a question that nobody has been able to answer; but there is no falling off in the demand, so fall upon another grooved wheel.



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

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that this number must disappear which revolves horizontally. As they move on in the clasp of this second wheel, the projecting ends pass over a number of circular steel files, which neatly grind them to a point. Further on they encounter a pumice stone, which smooths off the filed ends, and then they drop into a wooden receiving box. So far no workman's hand has touched the pins in their progress from the reel. The cutting, heading, smoothing and pointing has all been done by the wonderful automatic machinery.

The pin makes its appearance at the factory in the form of barrels of coiled brass wire. The first process is that of straightening this wire. The coils are placed on revolving racks, and fed from these into little machines, from the vice-like grip of which they emerge perfectly straight. Thence the wire is fed into the pin-making machine, which is almost as complicated as a printing press. A sharp knife cuts the wire into lengths of the desired size. As each little length of wire drops from the knife it falls upon a small wheel, the edge of which is notched into grooves just large enough to hold the bits of wire.

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## OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol Street; Phone No. 114. Jackson, Miss.

Pray for us.

DEAR BRETHREN:

We are here in the midst of a great meeting. The Spirit of God is moving the hearts of men and women. Sin-hardened, calloused-hearted men are attending the services whom some of the oldest citizens say they never saw at church before.

The business men of the town, including saloon men, have volunteered to close their places of business for the 10 o'clock service. I find some of God's best people here, among whom are many old Mississippi people. They are praying for a great revival.

Brethren, please read John 15:7 and pray for us.

G. W. RILEY,  
Calvert Tex.

Bro. Riley is an old Mississippi boy and has experience in the work and could be had in Mississippi for a few meetings if notified in time.

From England.

MY DEAR BRO. BAILEY:

I am glad to report mighty times here in England.

Hundreds have made public profession in our meetings and in all meetings thousands have made public profession.

I am sailing home, March 13th, via S. S. Oceanic.

I am hoping to reach dear old Mississippi sometime in May. Shall remain for three meetings. I hope you and your dear family are quite well.

The death of the Queen and the ceremonies, attending the ascension of King Edward VII to the throne have not made it easy to fix the minds of the people upon things serious so that the success we have had has been all the more blessed, and wonderful.

I shall hope to see you and have a little visit as I pass through Jackson.

Kindly remember me to your dear family.

I am yours in his service.

GEO. ROBT. CAIRNS.

## JOB WORK.

*The Baptist* is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material.

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The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 19th.  
March 5th and 19th.  
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June 4th and 18th.

At one fare plus \$2.00.

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

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Eggs \$1.50 per Setting of 15.  
Satisfaction guaranteed.



## Your Home Is

## Not Complete

Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.



We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Reed Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

We have agents now reporting 40 orders a week. Description of book for the asking.

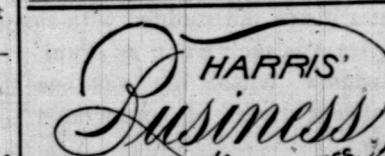
Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veranda Beaver Overcoat, long, short or medium, cut as you desire with velvet collar and double warp Italian lining, finely tailored throughout, as an absolute free premium.

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## Our Sunday Schools.

It is not well to be unduly influenced by adverse criticism. It is certainly not well to stop work entirely because some discerning persons have discovered flaws in what we have done. It is absurd to suppose that everything we do is absolutely perfect. Rather let us right about face and accept judgment, even though it hurts our pride and self-satisfaction. Our good Brother Hull both propounds and answers a question in the leading contributed article of this number. In justice to the theme and for the more thorough accomplishment of Sunday school work, more must be said upon the subject . . . Speaking of "Good Work" reminds us of the new paper issued by our Society with that title. People generally say that it is a gem. Send for samples and do "good work" in its behalf, and so help on the "good work" it actually represents. It ought to at once find place in fifty thousand Baptist homes.—Teacher

## FAITHFUL

We are not required to be successful, but only to be faithful, and that is a matter for which we have occasion to be devoutly thankful.

Very marked are the inequalities of this present life. Some, by reason of superior ability, or extraordinary opportunity, forge ahead with tremendous strides in pursuit of fame and fortune, and leave their fellows so far behind as to make them fairly green-eyed with envy. And yet, how little odds it makes. The inequalities upon the surface of the earth appear prodigious when from the depths of the valleys we look up to the snow crowned mountain-peaks; but if surveyed from the distance of the sun, how they vanish into nothingness. And in like manner the Scriptures themselves declare that "as one star differeth from another star in glory, so also now, if regarded in the light of eternity will be seen to be utterly contemptible."

The inequalities of human conditions that so perplex and vex us now, if regarded in the light of eternity will be seen to be utterly contemptible.

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This was the view-point of Paul when he wrote: "But this I say, brethren, the time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

All this an experienced Christian may measurably comprehend, for he has learned to set lightly by this present life and look for his reward in heaven. Nor is it amiss to have an eye to this. The best of men are represented as having "respect to the recompense of reward." Our Savior, when exhorting his disciples to do all they could to alleviate the hard lot of such of their fellow creatures as could make them no return in this life, assured them that they would be requited "In the resurrection of the just." And of our Savior himself it is said that, "for the joy that was set before him he endured the cross, despising the shame."

In the parable of the Talents the palpable purpose of our Lord is to stimulate his disciples to heroic endeavor by leading their thoughts forward to the crowning day when the awards of eternity should be distributed. But how about these final awards, and what if the inequalities that now perplex us should be continued in the future life? There will be inequalities—we may be assured of that—for both reason and revelation confirm that conclusion. It would be inconceivable that a Christian who had barely enough religion to save his soul should wear a crown of as bright a lustre and studded with as many stars as such a one as Paul, for instance, whose life was one magnificent stretch of consecrated service.

The Scriptures themselves declare that "as one star differeth from another star in glory, so also now, if regarded in the light of eternity will be seen to be utterly contemptible."

## Fifth Sunday Meeting.

I wish to say to all that it may concern, that the 5th Sunday meeting of the Yalobusha Association will be held with the Pleasant Grove Baptist Church, four miles north of Coffeeville, Miss. Brethren, please come and be with us. All that may come on the R. R. will be met at Coffeeville. We would be glad if all that are coming on the train, would drop Bro. N. M. Corker a note at Coffeeville, Miss. Come, brethren, and let's have a good meeting.

Yours for Christ,  
G. L. MARTIN.

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## Woman's Work.

"Auf Wieder Zehen."

BY MRS. CLARA M. HENRY.  
There's a quaint old German saying.  
Whispered oft when loved ones part;  
Said in accents soft and tender,  
While unbidden teardrops start.  
Whisper soft the sad refrain.

"Auf Wieder Zehen."

Sombre clouds are o'er life's pathway;  
All the world seems full of pain,  
Till glad Hope lights up the shadows.  
Whispers "Till we meet again;"

And the answer comes again.

"Auf Wieder Zehen."

After tempest comes the sunshine;  
There's a respite sure from sorrow;  
After earth's long night of weeping,  
There will dawn a glad tomorrow.

Saddened heart, look up again.

"Auf Wieder Zehen."

Leave the gloomy past behind thee;  
Think not thou hast lived in vain,  
Somewhere in the distant future  
We shall live our lives again.  
And well smoth life's tangled skein.

"Auf Wieder Zehen."

There's a haven not far distant  
Where will rest each weary heart;  
Where no sorrow e'er will enter,  
And all loved ones never will part,  
Where glad voices will ever exclaim,  
"We meet again!"

Queen Victoria.

Neither the fact that Queen Victoria has occupied the throne for more than sixty-three years, nor the progress of the arts and science, nor the advance of the British Empire in extent and resources during

this period, gives the chief distinction to her reign. The last half of the 19th century would not have been changed, and the conditions of the British Empire probably would not have been essentially different, no matter who had occupied the throne. The chief and the unique distinction of her reign is to be found in her personality, which has inspired in all her subjects a confidence that she was a discreet and true-hearted sovereign, and has elicited towards her a boundless affection and devotion.

The fact that the Queen should have inspired these sentiments toward herself, not only in the United Kingdom, but throughout all the British colonies and dependencies, becomes the more remarkable when we reflect that since the death of the Prince Consort, in 1861, she had practically lived in seclusion. Only upon the very greatest occasions has she appeared in public, and the court has been the least brilliant of those maintained by the great Powers. In spite of this, however what the queen has done or said has touched the imagination of the people. Her subjects have formed an idea of her personality which has commanded their admiration and devotion. The coldest and most impartial historian admits that though the legal guarantees of the throne have not been strengthened during her reign, its sentimental sanctions have been enormously enhanced, and that one of the strongest forces making for the unity of the Empire has been the personal affection of all Britishers for their monarch.

A part of this sentiment is to be accounted for on the ground that the sovereign has been a woman. Explain it how we will, no man, no matter how wise or excellent, could have called forth the chivalrous sentiment that have been entertained toward the queen. That would not be in human nature. The barrack-room toasts, to "the Widow," which Kipling has celebrated, rough and coarse as some may deem them, typify and express a deep sentiment that has been felt in all circles and in all lands.

It is a mistake to suppose that she has had no influence upon politics because she has reigned rather than ruled. No Prime Minister succeeded in effacing the Queen, though he may have overruled her. Through all these years, she has insisted upon being thoroughly informed as to administration and policies. Every night during the session of the Commons she required from the leader of the House a brief report of the doings of the House.

The constitutional aspects of her reign, however, do not greatly appeal to her subjects at such an hour as this. What they think of is the woman, who, raised to the dizzies height in the modern world, illustrated the finest virtues of womanhood. She did not be-

lieve in the doctrine of human equality. She was always conscious of her lineage and position. But she had warm, human affection, high personal ideals, and her great influence was always exerted on the side of morality and religion and higher standards of public, social, and personal conduct. All distinctions of the world vanish at death, and it is her highest encumbrance, in which the whole world shares, that she was a good woman, intelligent, pure-hearted, and zealous for the welfare of the people she ruled.—*Watchman*.

### Has Resigned Pastorate.

Rev. Sam C. Dean has resigned the pastorate of the First Baptist Church, Americus, Ga., after several years of successful labor. This, I believe, was his first pastorate. His father, Deacon Lemuel Dean (now dead) was my associate in church labors in the First Church, Atlanta, for twenty-five years. Deacon Dean had most excellent success in bringing up his sons, two of them preachers, and the others stood high in their professions.

Rev. Sam C. Dean is esteemed as one of Georgia's gifted sons. I hope, if Louisiana does not secure his ministry, that our best neighbor, Mississippi, will do so. He may be addressed for a brief time at Gulfport, Miss.

May we not expect to meet the brethren from Mississippi at least a thousand strong in New Orleans at the may convention?

Fraternally,  
A. K. SEAGO.

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**Lord's Supper!** A magnificent picture showing our dear Lord and all his Apostles. The preparatory work of this picture cost over \$400.

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## Temperance.

### Prohibitory Laws.

Men in sympathy with the legalized liquor traffic claim that prohibition don't prohibit. Admitting that prohibitory laws are broken, they are not broken with any more frequency than restrictive and regulating enactments. There are as many places selling liquor illegally in licensed cities as there are in prohibition cities of the same size.

With those licensed to sell, the law says whisky shall not be sold to minors, but it is; says that it shall not be sold to drunkards, but it is; says that it shall not be sold on Sunday, but it is, and there is not a licensed saloon-keeper that does not violate the law every day.

W. H. P.

The Standard agrees with the Alabama Baptist in the advocacy of the unfermented juice of the grape in the administration of the Lord's Supper. We no more believe that Jesus made intoxicating wine or that He used it when He instituted the Supper than we believe that He kept a saloon. The thing is unthinkable. Intoxicants have no place in the Lord's house, either in the administration of the Supper or in any other capacity.

Protect the Red Man, Never Mind the White Man.

This seems to be the policy of our government. It makes it a penal offense to sell intoxicants to a red man, or even to give him a drink of the fire water. But it says: "You can both sell and give to the white man—especially if he is a soldier and fighting for his country—just as much as you please."

"Make the red man drunk and you go to jail. Make the white soldier drunk and you are protected."

The other day, an old soldier gave to an Indian, a member of the Carlisle Indian school, a drink of liquor from his flask. The old soldier was arrested and had to pay \$25 and costs.

"Pity the poor Indian," was an old cry. To-day, with great truth, it may be said, "Pity the poor soldier."—National Advocate.

### An Indescribable Atrocity.

In a recent number of the Toledo Blade, there appears an article showing the efforts that are now being made by the liquor traffic to hold its patronage. Recognition by it is had of the fact that stren-

uous efforts in the home and in our public schools are now making to keep the young from acquiring the liquor habit. The president of one of the liquor associations is said, according to this in a recent address and to have said that some means must be found to circumvent the home and school in their efforts on behalf of abstinence.

Following this up, it was declared by the Toledo paper that there are in existence to-day in the city of Chicago twenty saloons which make special efforts to attract children, boys and girls, to their patronage. Candied preparations are furnished, it is said, saturated more or less by liquor and are used for the express purpose of creating a taste for liquor in those to whom they are given. Language utterly fails to describe an action so base and atrocious. Such a course puts the saloon outside the pale of human rights. It ought to be abolished with as little ceremony as one would kill a reptile. If anything would justify the methods recently employed in Kansas, this certainly would. If the liquor traffic proposes to assume such an attitude before the public, any means to rid that public of it will be permissible, and should be lawful.—Ex.

The Governor of Maine, in his recent inaugural address, said: "Intemperance is such a fruitful source of misery, pauperism and crime, and its multitude of victims is so great a burden upon the sober and industrious citizen, that it is the duty of a government to control and restrict the liquor traffic in every legitimate way." By a provision of its constitution and statute laws, which with overwhelming majorities, its citizens have repeatedly sustained at the polls, the State of Maine stands opposed to the manufacture and sale of intoxicating liquors. The deliberate adoption of this policy by a people naturally careful and conservative in their judgments was the inevitable result of a moral evolution which recognized the demoralizing and far-reaching evils of intemperance.

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13 cents	30 "	25 "	16 "	20 cents per year.
6 1/2 "	4 "	4 "	2 "	25 cents

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imposed its greatest misery upon the innocent and helpless—was hostile to the public interests and wholly contrary to the spirit and purpose of a Christian civilization." To this Zion's Advocate, the Baptist paper of Maine, adds: "In this view of prohibition, the great body of the people of Maine concur. Prohibition is a constitutional provision deliberately adopted, after a trial of the prohibitory law through a long series of years."—Standard.

### MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

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J. L. ALDRIDGE,  
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## Baptist Young People.

It is very important and urgent upon all who subscribed something while at the Convention in Clinton last November, to pay the subscription then made *at once*.

The publisher did his work on the minutes and sent them out at his own cost, and has not received one cent yet, and several months have passed. But dear friends and fellow unioners, we can't afford to let a little matter like this go unattended to—a little matter to us, but it is worth about \$50.00 to the publisher, who has paid out his own money to the printer, and has not heard from us yet. Don't wait for a meeting of your Union, or reading this; but advance the money, and collect it from the members when next you meet.

It may be that there are some who did not subscribe at Clinton, but want to pay something toward keeping the work going, and if so, send your money at once to Lamar Allen, Winona, Mississippi.

We were glad to get the report from the Oxford Union last week. In our humble judgment, the plan of holding meetings adopted by them, as outlined in their report, is the thing in its perfection. They spend about thirty minutes in devotional exercises, and then the teacher for the occasion, appointed monthly, takes up the question in the life of Christ. They do this rare service and other Sunday school Conventions, Missions, etc. As long as they keep this up, they will have interest in their meetings, and great profit as well.

From what we can learn hear, some few Unions have more of an elocutionary and musical performance, than they do prayer-meeting and Bible study.

The B. Y. P. U. isn't designed to train people in declamation, reading, or in musical *primarily*; but the rather to encourage young people and old people in Bible study and Missions. The social feature ought not to predominate, by a great deal, although it is not to be lost sight of. Let all our Unions go on unto perfection, and take the Oxford plan and adopt it, and then work it, for it will greatly stimulate your meetings for good.

The Herkans' Unions had a highly pleasant and enjoyable social gathering on "St. Valentine Eve." An invitation, belated in transit lies before us, and is as pretty as it is ingenious. It is mar-

velous how a little taste and study can combine to make these socials so interesting and profitable.

Lets have some reports of the nature asked for in the Oxford report last week will you? Do as Miss Pearl Leavell did—tell us how you conduct your meetings. Shall we not get a goodly number of reports for our next issue? What say you. Corresponding Secretaries?

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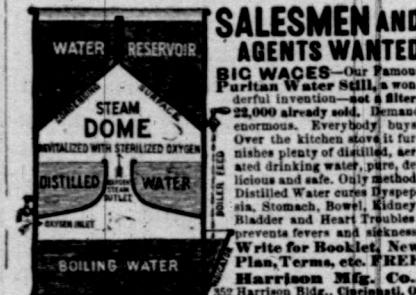
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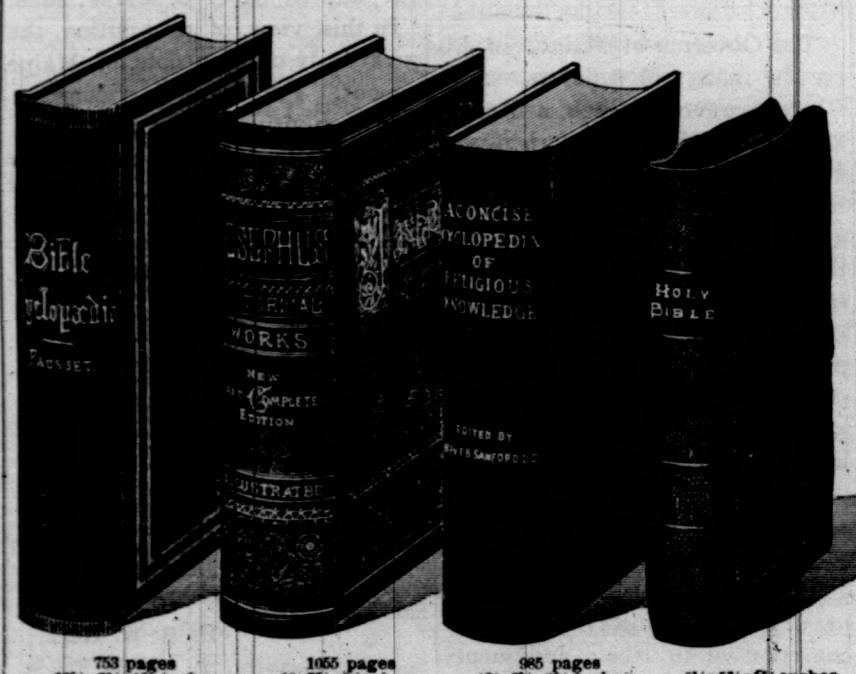
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